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children

THE ASIANADIAN

AN ASIAN CANADIAN MAGAZINE

PHOTOGRAPHY/ DOUGLAS YIP

AN OPEN LETTER TO OUR READERS

What was only a dream two years ago is now a firm reality. As a forum for Asian artists and writers in Canada, The Asianadian has brought a unique perspective to Canadian culture. As the only national magazine bringing you incisive articles on Asian Canadian affairs and issues, we have attracted readers from Victoria, B.C. to Gander, Newfoundland as well as in Asia, Europe and the U.S.

Throughout the last year and a half, our collective of unpaid staff has provided the continuity needed for the production of the magazine. The expense has been borne by subscriptions, sales and advertising.

But, with the rising cost of printing and distribution, we will need additional financial support from our readers and friends of The Asianadian to continue to survive. With your support, we hope that we can reach more people, more often.

Our goal is $8,000 to sustain us for the forthcoming year. Please help by:

- Giving a tax-deductible donation to the magazine.
- Taking out a subscription for yourself or friends -- our life-blood.
- Telling people who have goods or services to advertise about our reasonable rates.

For those who have already helped, we thank you.

The Asianadian

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International Year of the Child 1979

L'Annee internationale de l'enfant 1979

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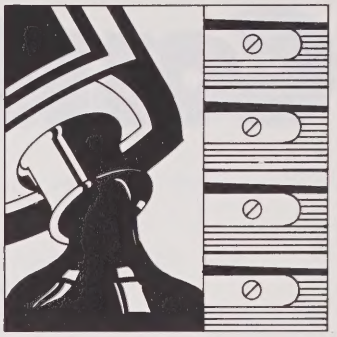
Editorial



The concept of childhood as an idyllic period of innocence is a fairly recent phonomenon. In previous centuries, children were regarded in many cultures as miniature adults who engaged in all the activities of the adult world. Even today in many Asian lands, children are often expected to work alongside their parents, sharing in the struggle to feed and clothe themselves. (See review of film series, "The World's Children" in this issue).

This essential economic function of the child may seem quite foreign to the experience of most Asian children growing up in Canada. Canadian children of Asian immigrants may not be confronted with the immediate problems of physical survival, but at the same time, the fact that they have Asian parents automatically presents a number of unique problems which set these children apart from other Canadian children. Along with the usual tensions of growing up, Asian children in Canada must also deal with the misunderstandings arising from conflicting cultural values. The natural struggle for identity during childhood and adolescence is thus intensified by the fact that the world within the home and the world outside the home are often diametrically opposed.

For Asian children growing up in Canadian society, the exposure to two diverse cultures may have certain negative implications. However, such children are nevertheless in a very fortunate position, for they have the opportunity to combine the best of both worlds: the Western ethic of individualism with the more traditional family-centred values of the East. The rich blend of Eastern and Western sensibilities and modes of thinking is capable of producing a mature, holistic human being. The child who experiences this dualistic upbringing can incorporate both a reverence for his family and his Asian heritage, as well as a secure sense of his own autonomous self.

The Asianadian child also has the rare opportunity to learn and experience a new understanding and tolerance for fellow Asians. Such a situation would be difficult, if not impossible, to achieve overseas because of the traditional xenophobia of most Asian societies. Asianadian children can therefore play a valuable role in improving relations among the diverse ethnocultural groups in Canada. In the current strife between "visible minorities" and the police in Toronto, there is obviously an urgent need for greater recognition of the equality of all human beings through our education system. And the first and most important place for expanded awareness is among children. Let's not forget that our children hold the key to the future of cross-cultural understanding and racial harmony in this country.

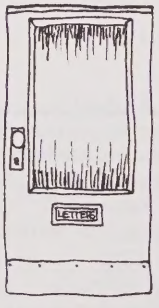
As the International Year of the Child draws to a close, we would like to share with you some insights into the problems and concerns of our children in this sixth issue of *The Asianadian*. In addition to the major articles and our regular departments, we have also included a special pull-out supplement, "We're Just Children". We want to introduce you to some children's books for Asian Canadians, dolls of Asia, a culture quiz (for big kids), and some traditional singing games. Most of all we want to let the children speak for themselves through their art, poetry and fiction.

DIANE YIP

POETS WANTED !

I am editing an anthology of poems written by Asians in Canada and Canadians of Asian heritage, tentatively titled: *Land of the Morning* (a line from the Philippine national anthem). Expected publication date is Spring, 1980. Please send your poems and a brief biography by December 21, 1979 to me.

- Lakshmi Gill



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WHAT DOES CHILDREN'S LIBERATION MEAN TO US ?

by Bobby Siu

Do Asian children have problems? Social workers working closely with them tell us that Asian children experience mental distress and feel depressed and lonely; they hate going to school, fight with their parents, and are "retarded" in their development (especially pre-schoolers). Some commit trivial crimes such as shoplifting. The number of Asian children experiencing emotional problems appears to be on the increase. Ten years ago, few Asian children came under the scrutiny of social workers; today, they constitute a small proportion (2.68% as of May 1979) of the "problem children" in the Children's Aid Society. This article illustrates how the symptoms that Asian children manifest arise out of the general problems affecting Asians in Canada. These "problem children" represent a crystallization of larger social problems including: class inequality, racism, sexism, and adult chauvinism. In the final analysis, what we have is not problem children, but a problematic Canada.

BEING POOR

It is still not clear whether the children of well-off Asian families encounter problems similar to those of poor families. What is certain is that poor families tend to have "problem children". Consider those Asian men and women who work in restaurants or factories (mainly in the garment industry). Their wages are low and their working hours peculiar. They usually cannot afford to send their children to daycare centres; even when they can afford the cost of daycare, their work hours (for example, going to work before eight o'clock in the morning or working in the evening) do not coincide with the hours of most daycare centres which are oriented to suit the needs of middle class families. Daycare centres are usually open from eight to five. Consequently, working parents hire older Asian women to babysit their pre-schoolers. The traditional extended family network frequently breaks down upon arrival in Canada, and parents cannot depend upon their relatives or grandparents to take care of the children. The milieu of these Asian children reared by elderly persons who usually cannot speak English is very different from those of white, middle-class children in daycare centres. Because of a tendency on the part of the older Asians to overprotect the child, these children often have "dull" and relatively isolated childhoods. This lack of mental and sometimes physical stimulation becomes apparent when they go to school and have to mix with other children. They are, as some teachers say, "well-behaved" and "quiet", passive and inarticulate. Unable to interact and play with other children, they are usually incapable of defending themselves against physical assault. Compared with white children their development is usually half a year behind. In other words, they *appear* "dull" and "retarded" for their age. This, of course, puts poor Asian children in a disadvantaged position when evaluated by middle-class white teachers who regard them as well-behaved but not smart!

Migrant work for Asians is not uncommon, especially for those of poorer family backgrounds. A Chinese father may work as a cook or a factory worker thousands of miles from his family. He sends part of his wage home to support his family and visits his wife and children only two or three times a year. Unlike her middle-class counterpart, the poor working class mother does not have a complete family. Being a woman, she is assigned the care of the children. Being poor, she has to wait for her husband's cheques (this is worse than waiting for welfare cheques; the latter are more regular). Lack of mobility often means that she is unable to build up a friendship network even within the ethnic community. The language barrier also prevents the creation of friends in the white community. Frequently she experiences loneliness and a sense of isolation. She may not even understand T.V. programs. Living in social isolation and financial insecurity and faced with the moral and physical burden of raising the children, she often experiences mental exhaustion and depression. Her children, who are unable to go to day care centres, summer camps, etc., are as isolated as she is, and gradually internalize their mother's mental state. Consequently, they become as anxious and depressed as their mother. The daily pressures just to survive impair their social and communicative skills and hinder their emotional fulfillment.

FOR ASIANS, CHILDREN'S LIBERATION MEANS FREEDOM FROM POVERTY AND SOCIAL ISOLATION.

BEING YELLOW

Coping with the problems arising out of their class background may already be more than these children can handle, but there is another set of problems: the difficulties arising out of the fact that their skin is not white.

Asian children growing up in this country gradually but painfully begin to realize that their skin colour often prohibits them from being fully accepted in their school and neighbourhood. The anti-immigrant and anti-coloured sentiments of the larger society do not leave all school teachers untouched. Not all teachers, of course, are racist. Some express racism very subtley. While there are teachers who do not like Asian children, for others it is a problem of not knowing how to deal with them. In the classroom or on the playground, whenever the white and Asian children conflict, these teachers (predominantly white) often take the side of the white children. Children with yellow or brown faces may not understand racism but they feel it deep in their hearts. White children gradually learn the hierarchy and treat Asian children as subordinates.

Although many teachers praise Asian children as hardworking, quiet, and obedient, what actually lies at the back of their minds is a picture of timid and docile kids with no individuality and spirit. The latter may be diligent but they are not smart or "cute". Asian children who put their hands up in class should not be surprised to find that they are the last to be called upon or that they are com - pletely ignored. Teachers may protest such acts are not intentional. But does it matter? Children know better than adults: to their eyes, actions speak louder than words.

Precisely because the teachers define Asian children as less troublesome and well-behaved, they are the most ignored group in the classroom. On the average, one child has three minutes of teachers' attention every day; Asian children get less than this. Teachers are simply not as concerned about them because they are so "good". As a result, their specific problems are ignored and their full potential remains underdeveloped. In some cases teachers ignore or do not understand the language problems these children face and consequently do not send them to special language-training classes. Because the basic language handicap is not immediately and directly dealt with, many children reach the point where they can no longer manage their schoolwork and have to repeat classes. Some immigrant children waste one or two years doing this. This is obviously not the fault of the parents or of the victimized children. It arises from the negligence or ignorance of the teachers and the school system.

Asian children frequently encounter racial prejudice in the classrooms. One may even pick up a few racial slurs in some classrooms in Toronto. Students adopt racist terms legitimized by "educated" teachers. As one child commented, "If she (meaning the teacher) can say it, why can't we?" "Pakis", "Chinks", "turban-heads", "coons", etc. are expressions used by children in public and high schools.

After school, there are few mixed-team games for the whites and Asian immigrants (depending, of course, on the regions). Very often, Asian children play chess or table-tennis among themselves. Occasionally, white children invite some of their Asian friends to play at their house or in neighbourhood areas. The general reaction and facial expressions of their parents may betray their verbal approval. They don't have to say: "Are you going out with them again?". The children already know the message. Children quickly learn "their place" in this society.

FOR ASIANS, CHILDREN'S LIBERATION MEANS FREEDOM FROM RACIAL PREJUDICE AND DISCRIMINATORY TREATMENT.

BEING MALE AND FEMALE

Being male and female may result in a different status in a white-dominated society. It is well accepted that the white North American ideal of femininity is to be passive, tender, sexually-appealing, with a slim and youthful body. Although not all Asian girls (and women) fulfill these criteria of femininity, nevertheless, they are more congruent to the white ideal of femininity than their male counterparts are to the male ideal. Asian boys (and men) lack almost all the features of the white ideal of masculinity: they are seen as passive, timid, hairless, small in physique, and generally not good at rugged sports such as football. Evaluated on the basis of these criteria of masculinity and femininity Asian (especially Chinese and Japanese) girls fare better than Asian boys in the eyes of the white men and women. It is in this context that we can understand why Asian girls are more popular in school and social activities, and more acceptable to teachers than Asian boys. To some extent, these ideals are also internalized by the Asians: Asian girls learn to look down upon Asian boys, and the boys come to despise themselves. The girls see themselves as cute "Oriental" beauties; in contrast, Asian boys see themselves as quasi-males and realize they can never be truly "male" in this society.

Although being female appears to be an advantage for Asian girls in the larger society, it is a disadvantage in the patriarchal structure of the Asian family. Parental expectations of boys and girls are quite different with regard to careers, sexuality, and marriage. A double standard continues to prevail. Girls are expected to study in traditional feminine fields, and not engage in premarital sex or interracial marriage. Boys are prepared for a career in traditionally masculine areas; premarital sex may be tolerated but not interracial marriage. Although the traditional image of women as "evil dirt" has gradually disappeared, boys are valued much more highly than girls in the Chinese family. In terms of human capital investment (as in education), boys usually receive top priority in a limited family budget.

The paradox for Asian boys and girls is obvious: girls are more easily accepted than boys in the larger white society, but are valued less in their families. Asian boys experience otherwise: for them, their "manliness" is questioned outside their home, but they are highly regarded by their parents. The contradictions posed for these children reflect the intricate mixture of white values regarding male and female characteristics and remnants of the Asian patriarchal family.

FOR ASIANS, CHILDREN'S LIBERATION MEANS FREEDOM FROM SEX STEREOTYPES AND A PATRIARCHAL STRUCTURE.

BEING YOUNG

In many Asian families, the parents, following cultural heritage of parental authoritarianism view children as wild broncos needing to be tamed and

disciplined. The family is structured in a hierarchical manner: the father is the boss, the mother is the assistant boss (she usually does the child-discipline), and the children are ranked according to their birth-order. A child is taught to respect and obey persons older than her/him, especially her/his parents. There is no room for prolonged questioning or opposition to adult authority. The father's orders are treated as commandments from God --- to be followed without question. To be submissive to older persons is regarded as a sign of maturity. Open rebellion is forbidden. One is supposed to melt into the larger collectivity. An old Japanese saying states: "The nail that stands out gets hammered in".

In the schools, there is a certain pretension to liberalism in the authoritarian structure. Children are encouraged to ask "why" and to say "no", but only to a certain degree. The game involves learning how to ask questions and answer in ways which please the teachers. Submission to the authority of teachers and the regulations of the school is required. The school claims to develop the child's full potential, but in practice it forces adult interpretations on the child; creativity and initiative on the part of the child are stifled. For instance, a colour-blind child who painted the grass in his picture orange was given a low grade by the teacher. This epitomizes the essence of the school system: the child must conform to adult standards and thus independence is killed.

Asian children receive contradictory messages from the two adult-dominated milieux (the family and the school) in which they live. Although they learn to be submissive and obedient in the family, when they go to school, they are encouraged to express their feelings and ask questions. Such demands on the part of the school usually pose difficulties for Asian children especially in the beginning, for they don't know which norm to adopt. Very often, they remain silent and retreat. It is therefore not surprising that some teachers complain that Asian children do not participate in group discussions. Little do they know that Asians are trained to be good listeners in the family. As the children begin to adopt the norm in the schools, they apply it in their homes. Shocked parents find their children yelling: "I hate you!" or "I don't want to!" or sometimes constantly asking "why". These encounters threaten the authoritarian structure, and parents usually resort to coercion: beating, spanking, etc. It takes years for children to learn where and how to ask questions or when to say "no". It may also take them a long time to learn that the so-called "liberalism" and "democracy" in the schools has limits and that "education" is nothing but brainwashing. The grading system, report-cards, and recommendation letters are traditional "whips" in new clothing. With these weapons in hands, adults of the school rule. Both in the family and the school, the children's quest for creativity, autonomy, and independence is cut off.

FOR ASIANS, CHILDREN'S LIBERATION MEANS FREEDOM FROM ADULT CHAUVINISM AND AUTHORITARIAN STRUCTURES.

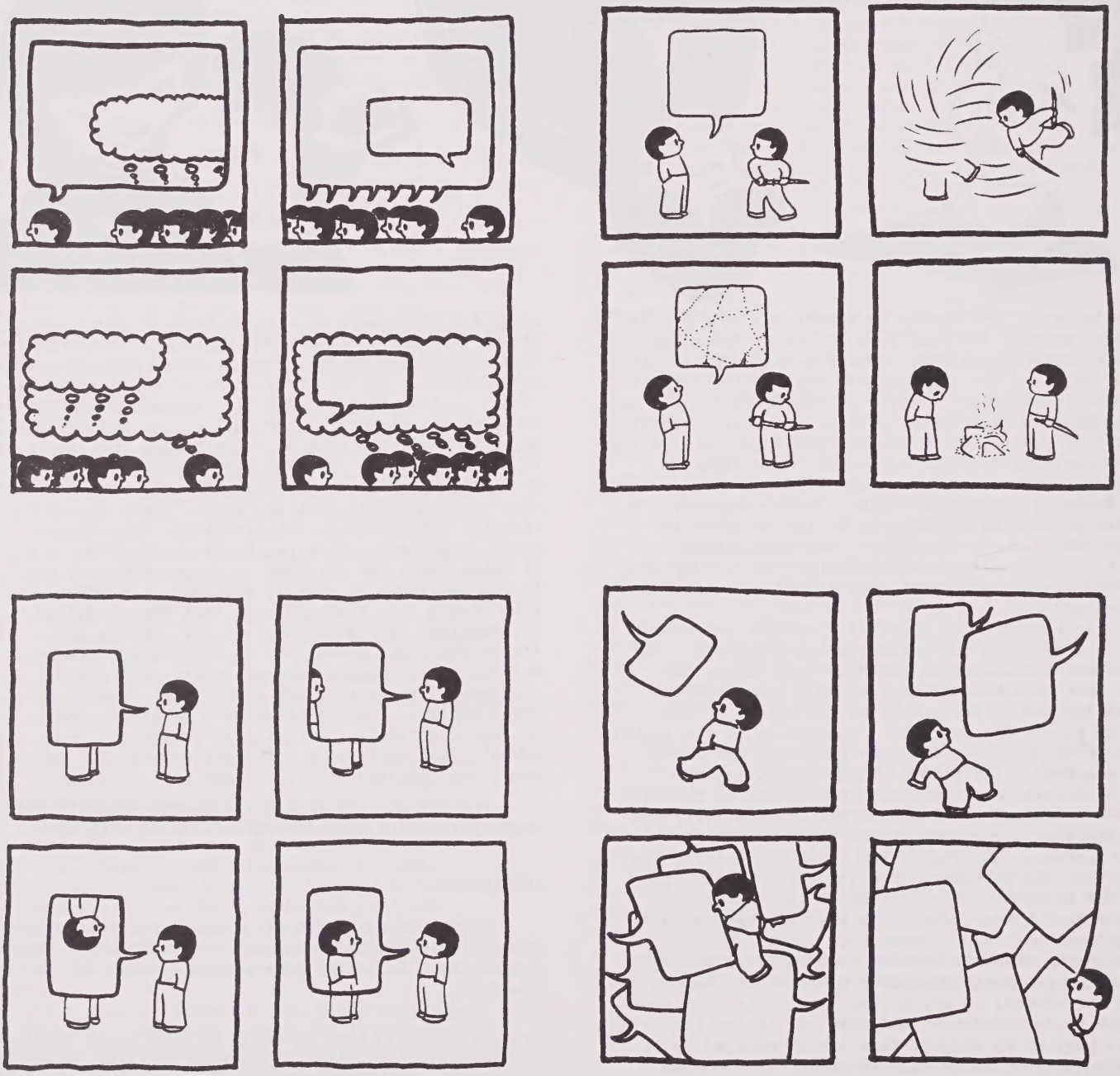
CONCLUSION

Until the obstacles of poverty, racism, sexism and adult authoritorianism are eradicated, the full potential of Asian children in Canada will not be realized.

The author would like to thank E. Choh and R. Chung for providing valuable information on Asian children.

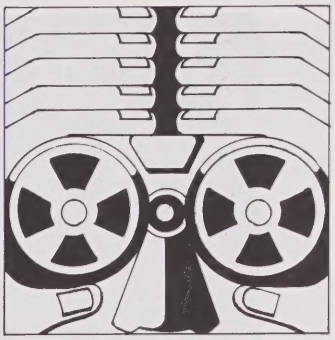
Bobby Siu teaches sociology at McMaster University.

THE art of Danny YUNG



Face to Face

with Sakthi Murthy



Sakthi Murthy is thirteen years old. Her parents are from India but she herself was born in the United States and came to Canada at the age of two. Her thoughts and ideas are, of course, very personal, but to a large extent they also reflect a deep concern and understanding of the adult world she and others like her will soon become a part of. She has grown up in Canada, but her South Asian heritage has added another dimension to her make up, perhaps giving her an additional perspective from which to view the world.

ASIANADIAN: I understand you've visited India. What was that experience like for someone who was born and raised in North American society?

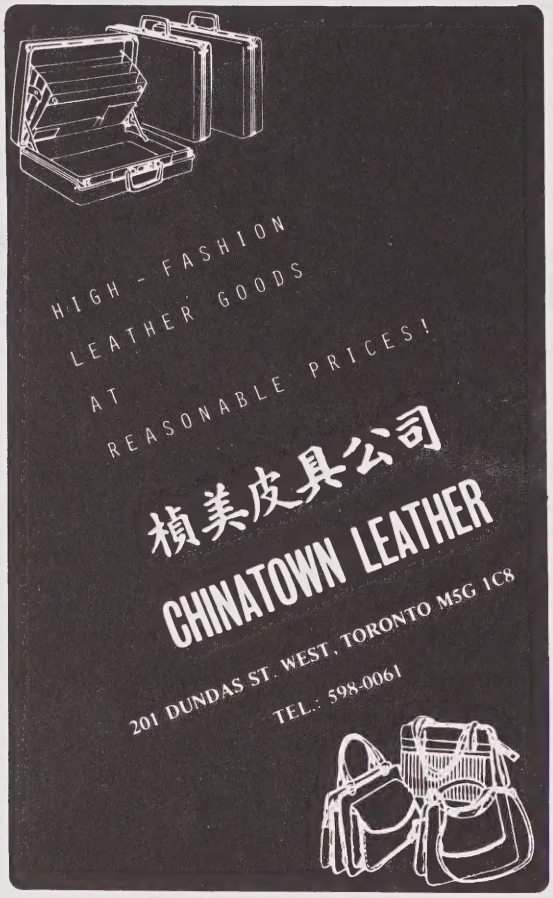
SAKTHI: I've been to India three times, once when I was only five years old and twice when I was eleven. The third visit was made on my own and that was quite an exciting experience. One set of my grandparents live in a tiny village, Thirichi. I liked it because it was such a contrast to my life in Toronto. In my grandparents' house there was no television or running water. We used to get water from a pump. My other grandparents live in Delhi which is a big, modern city by Indian standards.

The caste system still exists in fact if not by law, and I really hate it. Some Indian people still ignore those who are not from the same caste. My parents always taught me that all people are equal, but in India I would go to the market place and there I would see some really poor people, the untouchables. In many ways I was too young at the time to comprehend the situation; there were destitude and starving people all around me but to a large degree I was sheltered from much contact with that section of society by my grandparents. That's why living in India can sometimes feel like you're living in a really small place.

I want to go back to India again very much. It's an extremely important part of me -- my heritage is Indian. I can understand the Indian language spoken by my grandparents and parents almost one hundred per cent, but I wish I could speak it better than I do. I feel a bit ashamed but right now I have no time to study it formally. My Tamil always improves each time I go back, however, and it's so much faster to pick up the language naturally from your environment.

Do you feel your identity is more Indian or Canadian?

I guess I'm about 50% Indian and 50% Canadian. When I'm in India I feel more Indian and when in Canada, more Canadian. I don't have as many Indian friends here as I would like to, though. Most of my friends seem to be Chinese. A lot of Indian girls are very quiet and reserved. I'm not like that at all. The quietness might come from being raised in a traditional Indian family situation whereas my upbringing has been quite different.



How has it been different?

For example, my parents are divorced. In India, especially in a small village, this would be unheard of. Arranged marriages are still very commonplace and almost all of my aunts have had arranged marriages. My grandfather told me to come back to India when I was sixteen and he would arrange a marriage for me! I can't imagine myself doing that at all.

How do you view marriage?

I'm not even sure I will get married. It seems to involve more of a commitment that I'm sure I want to make. If you get a divorce there's always the problem of your children. I see a lot of people who feel obligated to stay together in a bad marriage for the sake of the children. I don't think that's very healthy.

I can see the possibility of being a single parent, although I wouldn't want the responsibility of children until I was at least thirty or thirty-five. I will probably adopt children because I worry about the population explosion. Anyway, there are so many children in the world needing homes. I'd like to adopt one Indian child and two or three other children of different ethnic backgrounds. I'd teach them about the Indian culture and also about their own cultural heritage. They'd pick up Canadian culture simply by living here.

The mixture of cultures here in Toronto is something that I really like. I spent part of the summer in a small town in the American midwest and it wasn't multicultural at all.

Have you experienced any racism yourself, say in school or in the streets?

Not in school. Everything there has been very fair. Of course, I sometimes see racism in Toronto, things like kids in my neighbourhood picking on a South Asian kid. A lot of Indian people are very racist, too, for example against Blacks. It's a serious problem for all of us.

What kind of goals do you have for the future? Do you think you would go back to India to live?

I think if I were a doctor or a social worker, it would be good to go back to India. India really needs people like that. Right now I think I would like to become a lawyer and there are lots of lawyers in India. There's a lot of work a lawyer can do here in Canada. But my ideas are constantly changing. When I was little, I thought I wanted to become a garbage man because I liked the idea of hanging on to the back of a moving truck. So, you see, it's quite likely that I'll change my mind several more times before settling on any one goal.

Do you have any particular heroes?

One person I admire is Indira Gandhi. I don't like what she became in the end -- she was a real dictator. But I have to look up to her as an Indian woman who was able to become prime minister in a country like India where women aren't considered very highly.

Do you admire her because she is a woman?

I guess the fact that she is both Indian and a woman plays a large part in making me look up to her.

What do you think about the Women's Liberation Movement? Is it something you think about very much?

My mother was involved at one point and I learned a lot from her. I don't agree with everything they say; however, I think that demanding pay for housework is going too far -- the government would go broke. I also don't think that they're really thinking about the seriousness of taking someone's life when they ask for abortion rights. But for the most part I think the movement has been good in creating equal opportunity for women, something I see in this society at present.

I understand that you participated in creating two children's books, The Secret Formula *and* The West Woods Monster. (These two books by Beverly Allinson and Barbara O'Keely are part of the *Kids Like Us* series, Toronto: Methuen Publications, 1979 -- Ed.) *Can you tell us something about your inlvolvement?*

My sister, brother and I along with a couple of other children were asked to pose for the photographs which would be used in the book in place of illustrations. The books were part of a series called *Kids Like Us*. The woman who were writing the stories had already done a story on Chinese kids and now they wanted to write one using South Asian kids. And that's how we became involved.

What's The Secret Formula *about?*

It's a story about a story that we, the kids, are supposed to be trying to write. Our story is about a mad scientist who discovers a secret formula that makes you super strong, able to lift cars and rip phone books in half. We've almost finished it except for the ending which is causing problems. By accident we leave it in the library where we are working on it, and the rest of the story involves our playing detective -- trying to find out who has the story and who wrote the ending for us. It's a good book but I guess the reason I like it so much is because my family and friends were in it.

Do you like writing stories in real life?

My sister and I like to write detective stories -- mostly the deep dark, mysterious kind. We're working on a story right now and hope to get it printed in a children's magazine. I also write poetry. Writing is a lot of fun, and so is reading. My favourite book is *Gone With The Wind* -- there's so much plot and so many characters.

This is the International Year of the Child. Has it made any impact or changes in your life personally?

No, it doesn't really feel like a special year for kids, at least not for kids in North America. But I think it has been good for many children living in Third World countries because more money has been sent there specifically for programs involving children. So in that way the idea of having an international year for children has been good because it has benefited those children most in need.

You are thirteen years old now which is kind of half way between a child and an adult. How do you think most people see you? Do you resent being thought of as a "kid"?

I don't know. With my Dad I know I act more like a kid and with my Mom I feel more like an adult. At this point I still need the freedom to act both parts, to feel both like a kid and like an adult.

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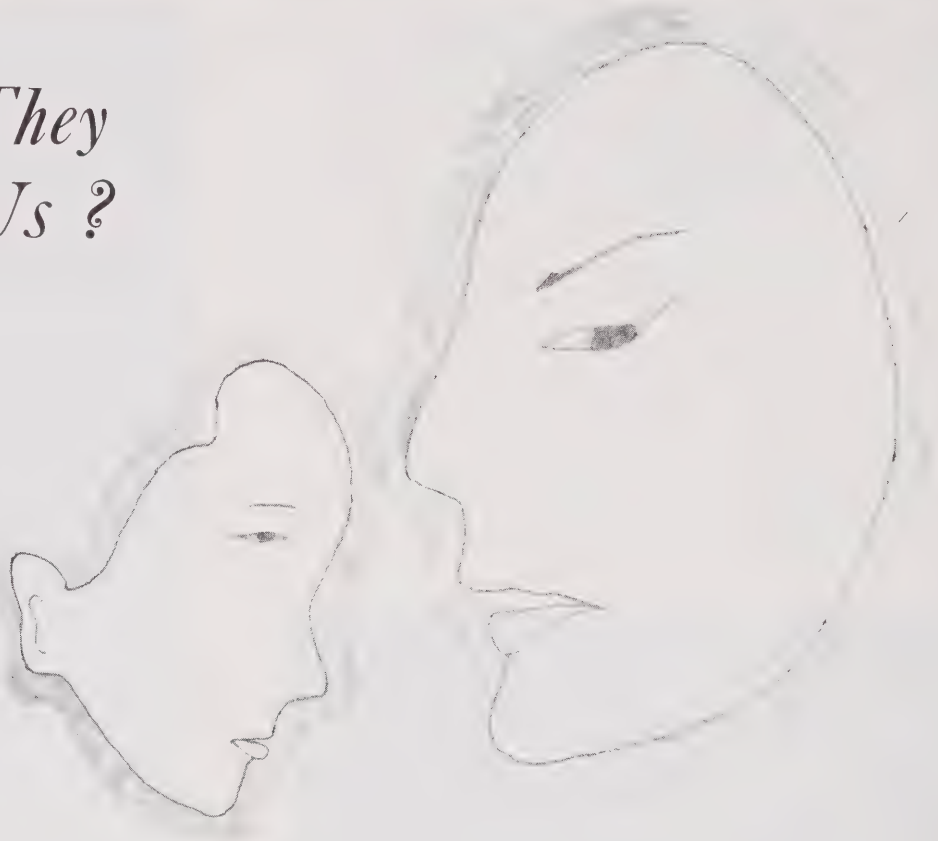
Why Can't They Understand Us ?

BY JOYCE GEE



Since World War 11 Canada has undergone many political, social, and cultural changes. All of these changes have had the effect of creating a number of problems within the family. This article will examine some of the misunderstandings that arise in Asian homes between immigrant parents and their teen-age children who were born and/or raised in Canada.

The phenomenon of the generation gap creates problems for virtually everyone. The gap may vary in its intensity but differences inevitably occur between any two generations. We may well wonder, if conflicts exist between parents and children who come from the same culture with similar, shared environmental experiences, what the situation is in immigrant homes. It seems reasonable to assume that the areas and intensity of the conflicts are probably greater between Canadian-born Asian children and their parents who were brought up in another culture. As well as generational differences, cultural and communication differences add other dimensions to the tensions.

Asian parents who immigrate to Canada have many dreams and expectations for themselves and their children in the new country. Some of their aspirations and hopes are quite unrealistic. At times they want to compensate for all the inadequacies of their lives back home. All of their unspoken expectations set the stage for many of the misunderstandings between themselves and their children. The Asian parents have seen and have struggled through many life experiences such as war, poverty, and culture shock, whereas their children have only encountered the life and pain of growing up in Canada. As one child puts it, "All this is meaningless to me; I do not know who these people back home are. I am afraid I cannot feel like my parents."

While the parents work hard for a living and strive for a comfortable life, their children are being educated in western schools. The youngsters participate and interact with many other ethnic groups of people and are involved in numerous social activities. As the children gradually develop they are influenced by the Canadian culture and often prefer the norms and ideas of their peers.

The principles stressed in Asian families such as loyal devotion to parents and the obedience of the younger generation to its elders may flourish when the children are young. During those early years children are very dependent on their parents for support and guidance and are not mature enough to question the authority of their parents. The children may resent the idea of learning and speaking their ethnic tongue but this does not lead to any major problems.

But as these children grow up into teens and young adults, then their relationships with their parents begin to change. The duties and obligations of the teenagers -- such as accompanying their parents to various places, translating and writing numerous business or personal letters, caring for younger siblings and attending to household chores -- are now a burden. The interpreting they must do for their parents at times leads to shame and anger. They may feel embarrassed to admit to their friends that they have so many responsibilities because their parents don't know how to deal with many aspects of daily life in Canada. Peer group relationships form an especially important

aspect of teenage life and it is only natural that Asian Canadian teens are also anxious to conform to peer group norms.

Despite the presence of material comforts, these children often lack the kind of parental guidance which would help them cope with the society in which they are living. While the parents may attempt to understand the problems their children are facing, often they can do no more than to respond in traditional ways -- those patterns of behaviour and discipline which they themselves were taught as children. This doesn't solve anything and may even frustrate the youngsters more. The children feel hopeless about their parents and may gradually stop talking to their parents about certain matters. The parents, on the other hand, feel deeply hurt by their children's disrespect and tendency to ignore them. They feel they have failed as parents. The knowledge that they will require further help from the younger generation in the future lowers their self-esteem even more. As a result the parents feel very confused and worthless since, in the old country, the behaviour of their children is considered to be a reflection of how well the parents have raised and taught them.

Asian youths, in turn, are torn between two worlds, both of which are very meaningful: their family and their peer group. Many times they are described as 'BANANAS' or 'BAMBOO KIDS' by other Asians. 'Banana' simply means that while their skin is yellow, deep down they are white. The phrase 'bamboo kid' aptly describes the position many of these children find themselves in. The branches of a bamboo tree are made up of segments, each segment closed off from the other. The 'bamboo kids' perceive themselves as caught inside one of these segments, unable to escape from either end. The analogy is a good one. The teenagers cannot fully participate in the white group since their appearances are Asian, but in an Asian group they are not totally accepted because their way of thinking and living is very close to that of Canadians. Hence they do not belong completely to either one group or the other.

More complications occur when the teenagers are mature enough to date and begin approaching marriageable age. Things work out much easier if the youngster selects a mate from his/her own ethnic group. But if the mate is of another nationality, then the romantic love is on shaky ground. The strong emphasis on ancestor worship and on maintaining the purity of the race comes out in full force. Many intense quarrels in the home lead to broken hearts, loss of respect, anger, guilt, sorrow, termination of education, mental break-down, etc.

The following examples portray some of the potential difficulties and conflicting feelings which some Asian teenagers have in the areas of dating and marriage.

> " I brought my Italian boyfriend home and my parents turned their backs on him. That made me very angry and I was hurt too. My boyfriend understands but what could we do? I threatened to leave home if they don't consent to our marriage but my parents only look very upset and don't say anything. Why can't they understand? We cannot communicate anymore. I hide in my room most of the time or stay out late."

"My parents don't want me to marry an English guy. I don't see anything wrong with English boys and anyway I am the one who will be living with him all my life, not my parents."

"I think the best thing is to look for boys who are in the same boat as I am. They are looking for Chinese girls born in Canada."

"I'm trying to find a good Chinese-Canadian boy who was born here and whose parents have fairly modern attitudes."

"I want to marry an Oriental guy since a lot of things won't work out if I marry a Canadian. But I think Oriental guys are too shy and always obey their parents. They are less daring than Western boys."

"My parents wanted me to get married very badly before, but when I brought home my English girlfriend and told them I had found my girl, my mom broke down and cried. My dad lectured me on the purity of our family tree which just drove me crazy! My girlfriend almost left me but I insisted that if I didn't get to choose my own wife then I would refuse to get married. I guess they don't have much choice since I am the only son in the family."

"I am dating a Canadian guy presently but am very scared to tell my parents. They will object for sure. When I think of a good plan, then I'll introduce him to them."

Added to the generation and cultural gaps is the problem of a language barrier. Many Asian parents have ambivalent feelings: they want their children to assimilate and be successful in Canada, yet on the other hand they convey the message of "Learn from the West, but do not be like them". Use of the ethnic language is greatly enforced. Many parents go to the extent of severely punishing children if they do not speak the mother tongue inside the home and especially in front of elders. But as the children grow older and their social circles widen, they see very little use in learning their ethnic language. Corporal punishment administered by the parents no longer works. With many of the other conflicts building up, the difficulty in communication often means that other problems can easily be misinterpreted by both parties. Also, the emphasis placed on maintaining harmony in the home produces an atmosphere of superficial peace in which everyone avoids divisive activities such as arguing and debate, talking only about safe subjects. This kind of atmosphere where overt expression is frowned upon effectively reduces the flow of interpersonal communication between parents and children. But eventually, when the conflicts and misunderstandings reach a peak, both sides will explode in a clash of their true inner feelings. The worst part is that usually when this point has been reached it is very difficult to repair the relationship again.

I hope this paper has shed some light on the potential conflicts between many Asian parents and their Canadian-born children. Conflicts are not necessarily detrimental. They are part of the process of growing up, and if we handle them properly we can actually benefit from them. The best approach to the problems felt between generations is to be armed with an understanding that the fault does not lie with any one party. Everyone is involved, not only the parents and children, but anyone who has a direct or indirect influence. What I am concerned about is the identity crisis which present day Asian Canadian youths are faced with. Depending on how each individual views his or her Asian ethnicity, that ethnic identity can either be perceived as an enriching or degrading facet of one's existence. How today's Asian Canadian youth copes with this problem is a question that can only be answered in the minds of each individual. Kipling once wrote: "East is East and West is West and never the twain shall meet". But do the twain already meet in the hearts of Asian youth in Canada?

Joyce Gee came to Canada at an early age and is presently majoring in child studies at the University of Guelph.

SUPPORT THIS ASIANADIAN... PASS THIS ON TO A FRIEND

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- DESIGN A CAREER ACTION PLAN

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We're Just Children

SPECIAL SUPPLEMENT

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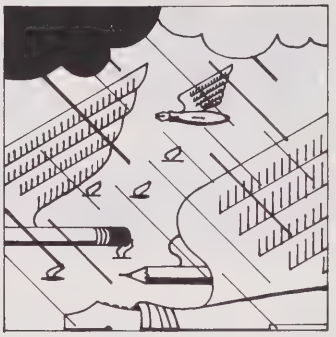
SPECIAL SUPPLEMENT

Poetry



NIGHTMARES

Nightmares oh nightmares
Those creepy weepy ugly things
Colour of green, smell of onions
Like snakes with wings

Nightmares oh nightmares
When they come along
You dare not sleep
Or touch your bed
For the fear,
They might come and
chop off your head
Nightmares oh nightmares

Ena Chadha

Sonia Sekhon

BUBBLE GUM

Bubble bubble goes the gum
Yum yum I love gum
I love gum, eat it yum
Hum while you eat your gum
And you will hear a drum.

YUM YUM BUBBLE GUM
STICK IT UP SOMEONE'S BUM!

SNOOPY

Snoopy was a droopy dog
All day, all night he was so droopy
He had a girlfriend Noopy
Each night they made whoopy
As they ate chicken soupy.

THE BACKWARDS BOY

There's a funny thing in funny town.
It's a backwards boy who's upside down.
His feet are where his head should be,
And there is this that puzzles me;
If his head is always on the ground,
Is it flat instead of round?
And when he says "yes" does he nod his head,
Or does he wiggle his toes instead?
When he wants some food to eat,
Does he take it with fingers or feet?
I've pondered this with puzzled frown,
Does he button his overalls up or down?

Alas, that we should never know,
How the answers to these questions go!
We might as well give it up,
This backwards boy - I made him up.

Vivien

Snoopy!

THUNDERSTORMS

Thunderstorms, thunderstorms
They give me such fright
Lightning, pouring in the night
Branches on trees
Beginning to break
My sister and I will start to shake

Julie Soo

THE TWINS

The two-ones is the
name for it,
And that is what it
ought to be,
But when you say it very
fast
It makes your lips
say twins you see.

When I was just a
little thing,
About the year before the last,
I called it two-ones
all the time,
But now I always say it fast.

Mona Lisa Manalang

Introduction to Sunday Morning

A dazed little boy dreams by his bedroom window
Thinking and looking up into the sky
He dreams:

SUNDAY MORNING

The dawn emerges like a lost soul
Faintly to be seen within the total darkness
--So much like a lost soul
-he is bewildered -
-slow to react
-but unlike a lost soul - there is growth
Growth of the awakening dawn
-which banishes darkness temporarily
There is expansion of dawn
Illuminating - the creation of morn

Images in the sky are the vivacity of the morning
Fiery is the exhuberant circular ball
Battling against the surrounding the enemy of blue
Closing in -- the cavalry of the amoeba-like clouds.

Juliette Soo

Balloon View

Can you imagine being bright red? Well I am and I don't care what you think! I was manufactured by Blow Up. I was packed in B.C. and shipped to Ontario. Right now I'm in the Metro Zoo. Don't think I'm an animal!

I was bought in a small package with my fellow balloons by an old poor and ragged balloon man. Have you ever wondered what it's like to be blown up. It's very interesting. At first you're flat like paper. Then slowly you feel something light enter you. Flat to chubby! I also have a thin string tied to my bottom.

Right now there is a little boy throwing a tantrum for me. The innocent mother is scolding him. He should be spanked hard!!

The balloon man's wrinkled hand yanked me down from mid-air. I was handed to the young mother for a quarter. From her gentle hand I was shoved into a sticky and sweaty hand which of course was Tommy's--the little boy.

Outside the zoo gates Tommy started to punch me. I was held so lightly that I flew skyward from Tommy's dirty fist. Below me I heard Tommy screaming and crying.

I started to float higher and higher into the blue yonder. I started to drift south. The brisk breeze soon had me out of the polluted city.

In the country the breeze turned into a strong wind. The autumn sunset silhouettes the red barns which look like toys at this altitude.

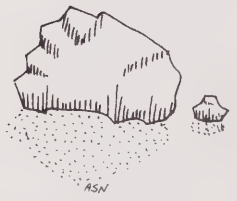
The crisp night air doesn't seem to affect me except that I'm drowsy and the air in me is beginning to leak.

The gleaming town lights are beckoning me to come! I'll follow this highway towards that quaint building. Now what can I do! My string is tangled up with the building's antenna. I might as well be the highest balloon stuck to a building!!

Ena Chadha

SPECIAL SUPPLEMENT

musical interlude



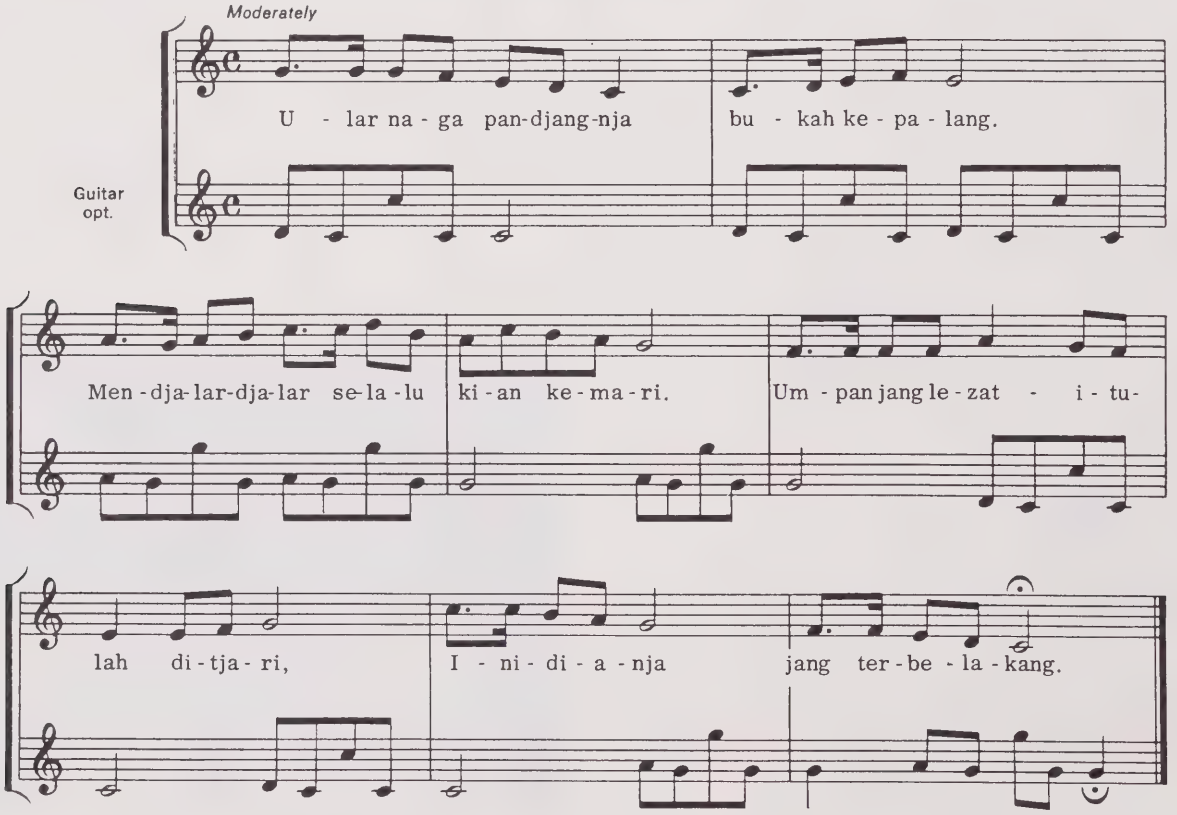
ULAR NAGA

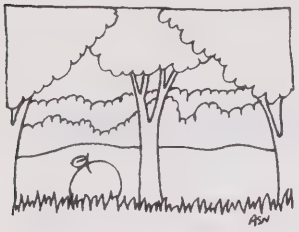
Indonesia: West Javanese singing game

First you must learn the song well so that you can sing it fast. Players stand in single file, each holding the waist of the player in front of him. Walk in tempo with the song as you sing, and as soon as it is finished, the "head" of the dragon (head person in line) chases the "tail." It is important not to break the line, so everyone runs while hanging on. The "tail" does his best not to be caught, but he may *not* let go of the player in front of him. If he is caught, he must drop out of the line and the game starts all over again with the next-to-last player in line as the new "tail."

English translation of the words:

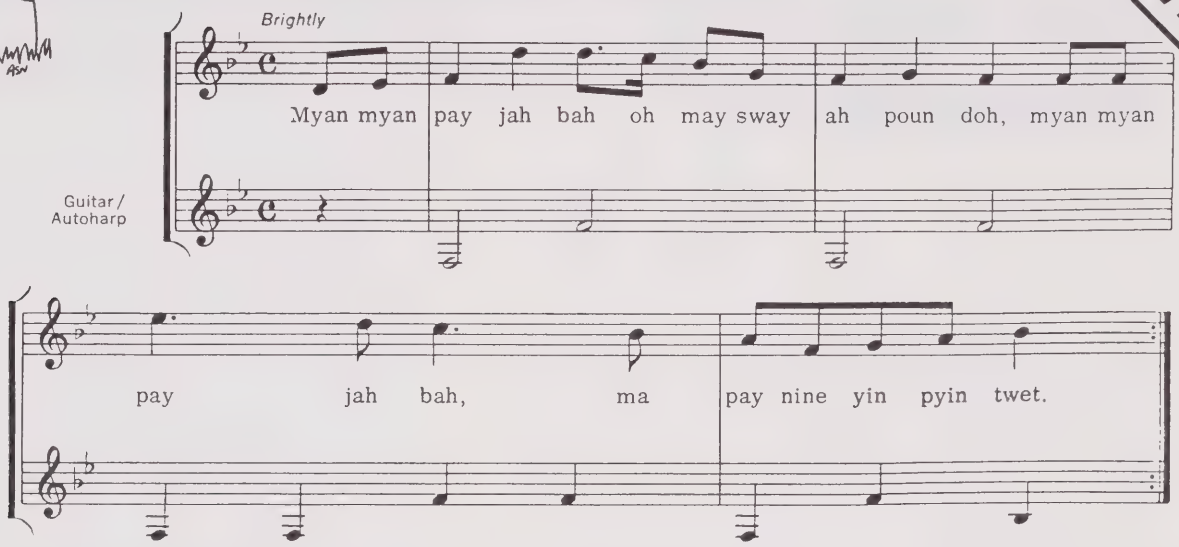
See the dragon long and fierce,
Terrible is he.
Here and there he twists and turns
As you all can see.
Prey that's good to eat he seems to lack,
Here he's found it too, at the very back.


Moderately
U - lar na - ga pan-djang-nja
bu - kah ke - pa - lang.
Guitar opt.
Men - dja-lar-dja-lar se-la - lu
ki - an ke - ma - ri.
Um - pan jang le - zat - i - tu-
lah di - tja - ri,
I - ni - di - a - nja
jang ter - be - la - kang.



MYAN MYAN

Burma: singing game



The meaning of the song is — *Give, or pass quickly, friends. Give quickly — if you can't give, then go out (of the game).* Players are seated in a circle, each holding a small object like a stone or coin. The purpose of the game is for each child to pass his object to the player on his left and receive the object from the player on his right, continuing this action until the words *ma pay nine . . .* are reached. Then, instead of passing on the object as usual, each player must hold what is in his hand until the last word *twet*. Some may forget and pass theirs but not receive anything from the player on his right. In that case, the empty-handed player must leave the game, reducing the numbers until the last child left becomes the winner. The song may be sung faster and faster to make the game more difficult.

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QUIZ SOLUTION

1) (a) - (iv)
(b) - (iii)
(c) - (i)
(d) - (ii)

2) (b) A light luncheon of varied snacks, South China

3) Thailand

4) (c)

5) China

6) (a) Japan
(b) India
(c) Nepal
(d) Mongolia
(e) China

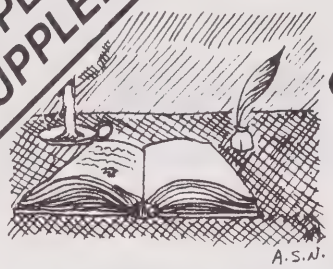
7) (a) India
(b) Burma
(c) Japan

8) (a) Noodle dish, Philippines
(b) Raw fish, Japan
(c) Flat bread, India
(d) Meat grilled on a stick, Indonesia/Malaysia/Singapore

9) (c)

10) (d)

SPECIAL SUPPLEMENT



the children's bookshelf

Blakeley, Madeleine. *Nahda's Family.* London, A&C Black Ltd., 1977.
This is a true-to life story of Nahda and her family. They are a Muslim family from Pakistan who abide by the Muslim traditions. They live in inner-city London, England. Nahda's parents work in textile mills. This is an excellent story-book for children, as it tells in everyday words, with realistic photographs, of a family: the work done by all family members; the adjustments made to life in London; the languages spoken; the friendships and closenness of family life; and the expectations the children have for their futhures.

Chang, Kathleen. *The Iron Moonhunter.* Fifth World Tales. San Francisco, Children's Book Press, 1977. This story is based on an old legend that circulates in Chinese America: that the Chinese American railroaders built a railroad of their own while they were building the Central Pacific Railroad. The story takes place in 1866 & 1867. It relates the extreme hardships faced by the Chinese during the building of the railroads. English/Chinese.

Karl, Terry. *Children of the Dragon: A Story of the People of Vietnam.* San Francisco, Peoples Press, 1974. It is 1972 and there is a war in Vietnam. This is a story of the peoples in Vietnam and their struggle at that time, told for children. It is the tale of one particular family, their struggle to survive the hardships of war, and their courage to continue fighting for their independence. There is a glossary of terms and a short history of Vietnam included in the book. There are both four-colour and black/white illustrations.

Ling, Frieda and Lau, Mee-Shan. *The Maiden of Wu Long.* Toronto, Kids Can Press, 1978. Li Tai, the village mason, sets out to find the Maiden of Wu Long, who is the only one who can bring spring back to the beautiful village of the Mountain of Flying Clouds. The Great Locust has come from the Kingdom of Darkness and brought dampness and cold to the village of eternal spring. With the power of Wu Long, the courage of Li Tai, and the hope of the villagers, spring returns to the village. Recommended for grades 1-4. English/Chinese.
In the same book, a second story entitled "The Axe and The Sword", tells of a young man who is entrusted with a valuable sword and who loses it through ignorance and irresponsibility. Recommended for grades 1-4.

Lyle, Sean. *Pavan is a Sikh.* London, A & C Black, Ltd., 1977. Pavan is a nine-year old boy, living in London with his family. They adhere to the traditions of the Sikhs, a tradition based in the Punjab, in the northwest of India. This story is one in the A. & C Black series on immigrant families living in London. The others include: *The Crossfield Family* and *Nahda's Family.*

McDermott, Gerald. *The Stonecutter.* New York, Penguin, 1978. A Japanese folktale. A stonecutter longs for power and finds it, only to discover that it is not worth much in the face of the strength of stonecutters like he was once himself. A good book for introducing the theme of work and the fleeting nature of power attained through cunning. Highly recommended for grades 1-4. Beautiful colour prints.

McClard, Judy and Wall, Naomi. *Come With Us.* Toronto, The Women's Press, 1978. This book is a collection of 1st person stories, poems, and four-colour illustrations done by children in grades three to nine, which convey the real-life experiences of immigration, inner-city life, work, school, and life in countries of origin. The material can be used effectively to encourage children who speak English as a second language to express themselves in their first language, or to attempt to convey their meaning in English. The illustrations are beautiful, and the stories and poems are reality-based.

Miyazawa, Kenji. *Winds and Wildcat Places.* Tokyo, Japan, Kodansha International, Ltd., 1967. These classic short stories from Japan evoke a world of enchantment and bright mythology. The colour illustrations are striking. Recommended for grades 4 to 8.

Paek, Min. *Aekyung's Dream.* Fifth World Tales, San Francisco, Children's Book Press, 1978. This is the story of a recently-arrived young Korean girl which centres upon an experience shared by all immigrant children - that of adjustment to an unfamiliar, sometimes hostile, and oftentimes bewildering culture. It is the tale of Aekyung's quest for the self-confidence that was hers in Korea. Eng./Korean.

Robles, Al. *Looking For Ifugao Mountain.* Fifth World Tales, San Francisco, Children's Book Press, 1977. This is the story of a Pilipino American in search of his ancestral past. There are many obstacles, but Kayumanggi finally discovers the secret of his ancestry. The tribal life of the Pilipino immigrants has survived in some areas of North America. This book presents, through interesting illustrations and a fascinating story, this tradition. Eng./Pilipino.

Tran-Khanh-Tuyet. *The Little Weaver of Thai-Yen Village.* Fifth World Tales, San Francisco, Children's Book Press, 1977. This is the story of Hien, a young Vietnamese girl who is caught up in the destruction of her family during the U.S. war in Viet Nam. She is adopted by a U.S. family and continues to weave her blankets to commemorate the struggles of her people.

Wei Tu. *Landing the Giant Sturgeon.* Peking, Foreign Language Press, 1976. A Chinese boy and girl row out into Tungting Lake to inspect the line of fish hooks a production brigade has set out. They come upon a huge sturgeon caught on the hooks. To prevent the hooks from being lost and to catch the giant fish, the children, led by the young girl, struggle bravely to land it. This is an exciting adventure, set in China, and the hero is a courageous young girl. Grades 1-6.

Wong ,Kat. *Don't Put the Vinegar in the Copper.* Fifth World Tales, San Francisco. Children's Book Press, 1978. This story grows out of the language barrier between the author and her mother. It is rendered in a humorous, imaginative way and will delight children. Eng./Chinese.

Yashima, Taro. *Crow Boy.* New York, Penguin Books, 1976. Crow Boy leaves his home every morning at sunrise and walks miles to school in the village, then walks home and arrives at his family's isolated cottage after sundown. His village schoolmates make fun of his slow, plodding ways and find him strange. Yet he is finally respected, after six long years of village schooling, for the incredible knowledge he has of life in the faraway hills. He develops a close friendship with a teacher who encourages him to share his knowledge and understanding of nature with the other children. His particular talent is his ability to imitate the variety of sounds made by the crows who live in the hills. The story gives children the opportunity to appreciate the skills of a boy so unlike themselves and to develop a respect for his perseverance. This is a beautiful book, with colour illustrations. Set in Japan. Grades 1-6.

The above excerpts have been taken from the annotated bibliography, "Children's Books for Canada's Multicultural Community", published this fall by the Cross-Cultural Communication Centre, 1991 Dufferin Street, Toronto, Ontario. Tel: 653-2223.

All of the books are available from the Centre's lending library.

SPECIAL SUPPLEMENT

KIDS' CULTURE QUIZ

1) Match up the following countries with their national language:

Countries		Languages
a)	India	i) Tagalog
b)	China	ii) Urdu
c)	Philippines	iii) Mandarin
d)	Pakistan	iv) Hindi

2) Dim Sum is a:
   a) festival
   b) meal
   c) language
   d) costume

3) What country used to be called Siam?

4) Sikkim is a:
   a) religion
   b) traditional song
   c) country
   d) weapon

5) What is the largest country in Asia?

6) Where are these landmarks?
   a) Mount Fuji
   b) Ganges River
   c) Mount Everest
   d) Gobi Desert
   e) Great Wall

7) From what country do these garments come?
   a) Sari
   b) Longjy
   c) Kimono

8) What are the following foods and from where do they come?
   a) pansit
   b) sashimi
   c) chapati
   d) satay

9) Tae-Kwon-Do is a Korean
   a) temple
   b) river
   c) martial art
   d) folk dance

10) Macao is a:
   a) talking bird
   b) musical instrument
   c) alcoholic beverage
   d) Portuguese colony near Hong Kong

Solution on Page 17

SPECIAL SUPPLEMENT

dolls of asia

INDONESIA:
Clay Dolls

THAILAND:
Dancing Dolls

PHILIPPINES:
Folk Doll

INDIA:
Paper Doll

MALAYSIA:
Folk Dolls

JAPAN:
Home-made Fancy Doll

from saigon to sudbury

BY HOANH T. NGO

BACKGROUND

After the fall of South Vietnam in April 1975, hundreds of thousands of Vietnamese fled from their homeland to various parts of the world. Four years later,the many newspaper headlines about "The Boat People" bears strong testimony to the fact that they are still fleeing in large numbers.

In 1975 alone, 6,000 Vietnamese came to Canada as exiles. By the end of 1978, some 9,000 Vietnamese refugees had arrived. As of June 10 this year, 3,900 more had landed on Canadian soil. Flora MacDonald, the External Affairs Minister, has said that Canada would take in up to 50,000 "boat people" by the end of 1980. With the dramatic increase in the number of "boat people" and incidents such as the Hai-Hong freighter, some have labelled this outpouring of Vietnamese refugees searching for new homes the "Asian Holocaust". Although there has been a general humanitarian outcry among the public to save these people, judging from the letters to the editors of various newspapers, many still see the arrival of Vietnamese refugees as problematic, and the topic remains controversial.

To date, a majority (about 60 %) of these refugees have chosen to settle in Quebec, mainly in Montreal because of their familarity with the French language. However, not all Vietnamese know French, and some have elected to go to Ottawa,Toronto, Vancouver, Edmonton, Calgary, etc. An estimated 1,400 have come to Toronto.

In the 1970s, there were two waves of Vietnamese refugees : one in 1975-76, the other in 1978-79 (still in process). Most of the refugees that came in the first wave were mainly former members of the armed forces, civil servants and members of the diplomatic corps of the former regime. The second wave includes more of the entrepreneurial and professional classes. More than half (55-65 %) of the recent refugees are of Chinese origin. It has been estimated that roughly 30-40 % of these Vietnamese are children, most of them in their teens.

These Vietnamese usually left their homeland as families, rather than as independent individuals. However, sometimes certain circumstances did not permit them to escape together and they were forced to split into two or more groups, with fathers taking care of half of the children, and mothers the rest. (It must be noted that, on the average, a Vietnamese family has 3 to 4 children, and some have 6 to 7). Some children came with their relatives (cousins, aunts, etc.) rather than with their parents. They were put on different boats or ships; very often they took different routes to escape to Malaysia, Indonesia, Hong Kong, Thailand, etc. Many lived in camps in Southeast Asia for more than one year before they were able to come to Canada. During their voyages and in the camp, many did not know where their children, parents, brothers/sisters, or other relatives were. An unknown number of younger children drowned on the way to refugee camps, and some died of disease or starvation.

There are several problems which confront Vietnamese refugees when they arrive in Canada. The experiences of children and adults are similar in some aspects, and different in others.

EMOTIONAL TURMOIL

One of the central problems of the refugees, irrespective of age, is the agony of not knowing where their family members are or whether they are alive or dead. This agony may last for months or years. Many children, such as Luong Cam Xuong -- who carried a wreath heading the protest march sponsored by the Action Committee for Refugees in Southeast Asia in Toronto on July 15, 1979 -- have lost members of their family in the exodus. These children are usually upset and in shock especially in the beginning. But they also know that having been saved from the sea and the dreadful living conditions of refugee camps and having arrived in a new country, they must force themselves to ignore the past. Like many immigrants, they find their lives quite lonely since they don't have friends here and are unlikely to make many until they learn the language(s).

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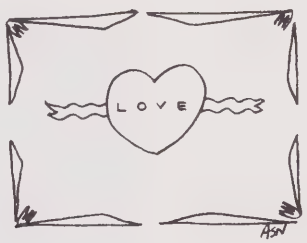

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people or get a job without fluency in English or French. The government usually allows only the adults in each family -- a potential bread winner (usually male) -- to take a full-time couse in language training. The course lasts from three to six months, but this is simply not adequate for effective communication. It is difficult, of course, for families with more than one adult who is unable to speak the language. Such government policy also jeopardizes the chance of older people in the family integrating into Canadian society because they are not considered potentially employable and therefore do not qualify for financial support from the government to learn one of the official languages. Consequently, many members of the refugee families find themselves very isolated from the rest of the community, and have no sense of belonging.

The children, however, fare a little better. Recently, more young Vietnamese have opted to learn English rather than French as a result of the American presence in Vietnam which lasted over a decade. The children under ten years old are often placed at the same grade level at school as in Vietnam; and those over ten are usually set back a few grades when they come here. They may find school work rather strenuous in the beginning. This is due to their weak mastery of the language, lack of friends, and the new curriculum, teachers, and school environment.

Although many children prefer to learn English, they find the teachers' English very difficult to understand, and they have to refer to their dictionaries quite often. For the first few months or even a year, many refugees children find themselves isolated from the rest of the class; they do not know what the children surrounding them are talking about or understand their games. Gradually, they learn how to mix with other children and begin to enjoy themselves here.

Precisely because of the flexible capacities of refugee children to mix with people and learn English, parents begin to worry about their children's loss of "Vietnamese" culture : their languages, mannerisms, values such as family loyalty, and submission to parental authority.

EMPLOYMENT PROSPECTS

Many refugees, when seeking employment in Canada, are frustrated by the "Canadian experience" required by potential employers. For refugees who have been here for only a few months, such a request is unreasonable and discriminatory. The brief language program (up to 6 months) is seldom sufficient to allow the Vietnamese to obtain white-collar work even though they may have had many years of experience as clerical workers and civil servants before their arrival in Canada.

The professional and skilled workers are faced with the licensing barrier. In order to requalify themselves, very often they have to spend extra years in their areas of specialization or in language training, or in both. To do so requires money, time, and patience. Since refugees do not have previous work experience in Canada, they cannot qualify for financial assistance from Canada Employment

and Immigration for training in their chosen trade.* As a result, many refugees have to take unskilled jobs (such as dishwashing, cleaning, factory help, etc.), and at the same time, prepare once again to cross the licensing barrier. In some cases, even unskilled jobs are not easy to get because the people's slight physique places them at a disadvantage in competition for these jobs.

Children in their teens usually do not have to worry as much about their future employment. Some, however, choose to do part-time or summer work for pocket money. They usually work as waiters or waitresses, salespersons, or factory help. Sometimes, parents worry that their children will quit school and work rather than go to university.

ACCOMMODATION

Although a small number of refugee families live with sponsors, most of them live in apartments rented with the help of their sponsors. Those who come alone as teenagers (due to the loss of relatives or family members at sea), usually have to search for an apartment by themselves or with the help of the Vietnamese Association. Because of their lack of friends, they live alone and very often feel quite lonely. There is some evidence of subtle discrimination in housing. Some landlords ask a number of questions concerning the origins of the potential occupants and then say, "Sorry, the apartment is taken."

Vietnamese usually have bigger families than native-born white Canadians. But those refugee families who have many children often find it hard to keep the whole family unit intact here because apartment landlords don't allow many people to dwell in one apartment. Consequently, large families have to split, and the older generations cannot follow the Vietnamese tradition of being looked after by their children. When a family is split up, more money must be allocated to housing.

CLIMATE

For the Vietnamese accustomed to warm weather all year around, it is difficult to tolerate the harsh, long Canadian winter. It affects old people even more. It is a particular shock to those arriving in the middle of the winter cold. The recent "boat people" have come to Canada in the summertime and found the climate quite pleasant. In general, the children get used to the cold winter quickly and love the snow and winter games. The adults who have been here for a number of years, however, still talk of moving south to the U.S. in order to avoid the cold weather.

CONCLUSION

The escape from Vietnam, the voyage on the open sea, and the residence in refugee camps in Southeast Asia have been traumatic for many Vietnamese, so they are quite happy to settle down in this country. But settlement poses many problems for adults and children : loneliness, emotional distress, language difficulties, and separation of family members. For the adults, there is the additional problem of obtaining employment. Although the children may find school-work difficult in the beginning, they adapt to the new environment more easily than the adults.

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** Author's note: When refugees come to Canada they may qualify for either language-training or job-training assistance from Canada Employment and Immigration. Usually, only one person per family may receive the language-training, the one considered to be the potential breadwinner. The result is that other adults in the family may have to learn the language on their own. After the language course, the refugee is not eligible for a job-training course to help him pass the trade licensing examination, until he has obtained some Canadian work experience. It should be noted that Vietnamese refugees are not treated differently from other refugee immigrants in the above respects.*

The author wishes to thank Bobby Siu *for his suggestions on this paper.*

Hoanh T. Ngo *is the past president of the Vietnamese Association, Toronto.*

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Community News

Vancouver Chinese Community Protests NFB Film

A storm of protest has been building over the recently produced National Film Board (NFB) documentary, "Bamboo, Lions and Dragons". (*See Review section - Ed.*) After a community screening in July, the audience, consisting of members of over twenty community organizations, denounced the film as misleading, patronizing, inaccurate, exploitative, offensive, degrading and racist.

As a result of the overwhelmingly negative response generated, a petition was circulated and the "Ad Hoc Committee To Stop The NFB Film 'Bamboo, Lions and Dragons'" was formed to protest against the further distribution and screening of this film. Committee members include: Dr. Wah Leung, chairman of the Chinese Cultural Centre (CCC); Victor Lee, chairman of the Chinese Benevolent Association (CBA); Patrick Chen, former CCC director; Garrick Chu, filmmaker; Sean Gunn, CBA director; Sharon Lee, CBA director; Wayne Wai, director of Ray-Cam Co-operative; Rick Shiomi, Japanese Community Volunteers Association director; Sophia Leung, vice-president of the Vancouver Justice Committee; Terry Wong, chairman of S.U.C.C.E.S.S.; Larry Chan, Chinese Library Services Association board member; Selina Quan, Chinese Library Services Association board member; Anne Chen, S.P.O.T.A. board member; Philip Lee, former CCC director; Michael Goldberg, Kiwassa Neighbourhood House director, and Edward Hong Louie, interested citizen.

At a subsequent meeting with the NFB officials, the committee put forward the recommendation that the film be permanently shelved and presented a point-by-point script analysis, which exposed the numerous historical inaccuracies, gross generalizations and outdated stereotypes included in "Bamboo, Lions and Dragons".

Following the meeting, Patrick Chen, speaking for the committee, was interviewed on the CBC-TV News to report on the progress of the negotiations. The NFB later responded by placing a temporary halt on the film's circulation locally and nationally, pending the announcement of their decision on the future of the film.

Support against the film also came from Professor Edgar Wickberg, Department of History, U.B.C. and Wes Knapp, past president of the B.C. Teachers Federation. Dr. Wickberg has outlined serious historical inaccuracies contained within the film. And Mr. Knapp criticized its suitability as educational material. Mr. Ian Waddell, M.P. of Vancouver-Kingsway, has also released a press announcement, reported locally in the *Vancouver Sun*, throwing his support behind the committee and recommending the curtailment of any future distribution of the film.

The "Ad Hoc Committee To Stop The NFB Film 'Bamboo, Lions and Dragons'" summed up its criticisms, stating: as an overview of the Chinese Canadian community, this production fails miserably to present either an honest or accurate documentary portrayal. The superficial treatment of complex issues and the over-emphasis of irrelevant details generates only false information and creates an overall negative impression of Chinese Canadians.

As an educational tool, it can only breed misunderstanding and reinforce existing prejudice. Because the filmmakers have shown their total disregard for factual information in favour of misleading or false statements, it lacks even informative value. The film is an insult to Chinese Canadians, totally lacking in educational value and completely unacceptable for circulation and presentation to school children and to the general public.

- GARRICK CHU & SEAN GUNN
Vancouver, B.C.

"Action" For Refugees

When the latest plights of the Vietnamese refugees were publicized this early summer, groups sprang up almost overnight to come to the aid of the "boat people". Well-publicized efforts by groups such as Operation Lifeline in Toronto and Ontario appealed to the humanitarian concerns of the vast public and led to their direct involvement in the sponsorship and aid of the refugees coming to Canada. What is not well-publicized are smaller community groups which are making an equally intense effort - albeit on a much smaller scale.

The Action Committee for Refugees in Southeast Asia is an example of such community involvement. The Action Committee was started over an informal dinner among friends. A group of young Chinese Canadians, tired of waiting for the established members of the Chinese community to come out for refugee relief programmes, decided to take matters in their own hands. The initial objective of the Action Committee was to call attention to the plight of the refugees and to appeal to the public. Through word of mouth, the initial organizational meeting held in early July attracted almost two hundred concerned individuals. According to Dr. Joseph Wong, the co-ordinator and spokesperson for the committee, "they were mostly under 35, young professionals and students".

On July 15, the Action Committee organized a

rally attended by a thousand people. "The rally was a success," Wong said, "and we formulated more plans for the future. We were overwhelmed with the responses from the community, we couldn't stop there. We had to move on."

Today, the Action Committee is staffed with 50 volunteers from the Chinese community with an additional 150 persons donating their services at various times. There are three main areas which the Action Committee is involved in: direct services, fundraising, and publicity and education.

Direct services include translation services, orientation classes on arrival, family counselling, job-hunting, and house-searching. The goal is to have approximately 500 volunteers providing help to the refugee families on a one-to-one basis during their early days in Canada.

Fund-raising activities are conducted almost on a day-to-day basis. Initial contacts have been made with various international charitable and relief organizations for funds to be channelled for emergency refugee relief. Programs such as "One-day's wage pledge" (wage-earners donating a day's wage to the campaign), "Dance-a-thon" (where sponsored-dancers discoed to the "sound of pledges"), and "Out-to-lunch" (where restaurant owners provide meal tickets at reduced rates to the Committee to be sold to the public) are generating the much needed funds. Their goal is $50,000 within the next three months.

Perhaps the most important area, according to Wong, is to counteract anti-refugee feelings in Metro Toronto by dispelling some of the myths concerning the acceptance of refugees into the Canadian society. In attempting to meet this goal, the Action Committee has organized a number of film presentations, television spots, seminars and teach-ins.

TV Series on Boat People

In response to the growing need to publicize the suffering of the Indo-Chinese refugees and the necessity for creating programs for integrating them in the mainstream of Canadian society, the new multilingual station (channel 47:MTV) in Toronto is presenting a 13-series program on the "boat people", scheduled to be aired every Sunday evening at 11:30 p.m.EST.

Each show will present in depth a specific aspect of the boat peoples' experiences, including an historical background of their exodus, refugee camp experiences, profiles of their lives here, actions and reactions of Canadians to them, sponsorship ship programs, refugee orientation programs (such as education and integration), and future perspectives. The series is presented in a lively, informative style with interviews, music, song, and dramatization.

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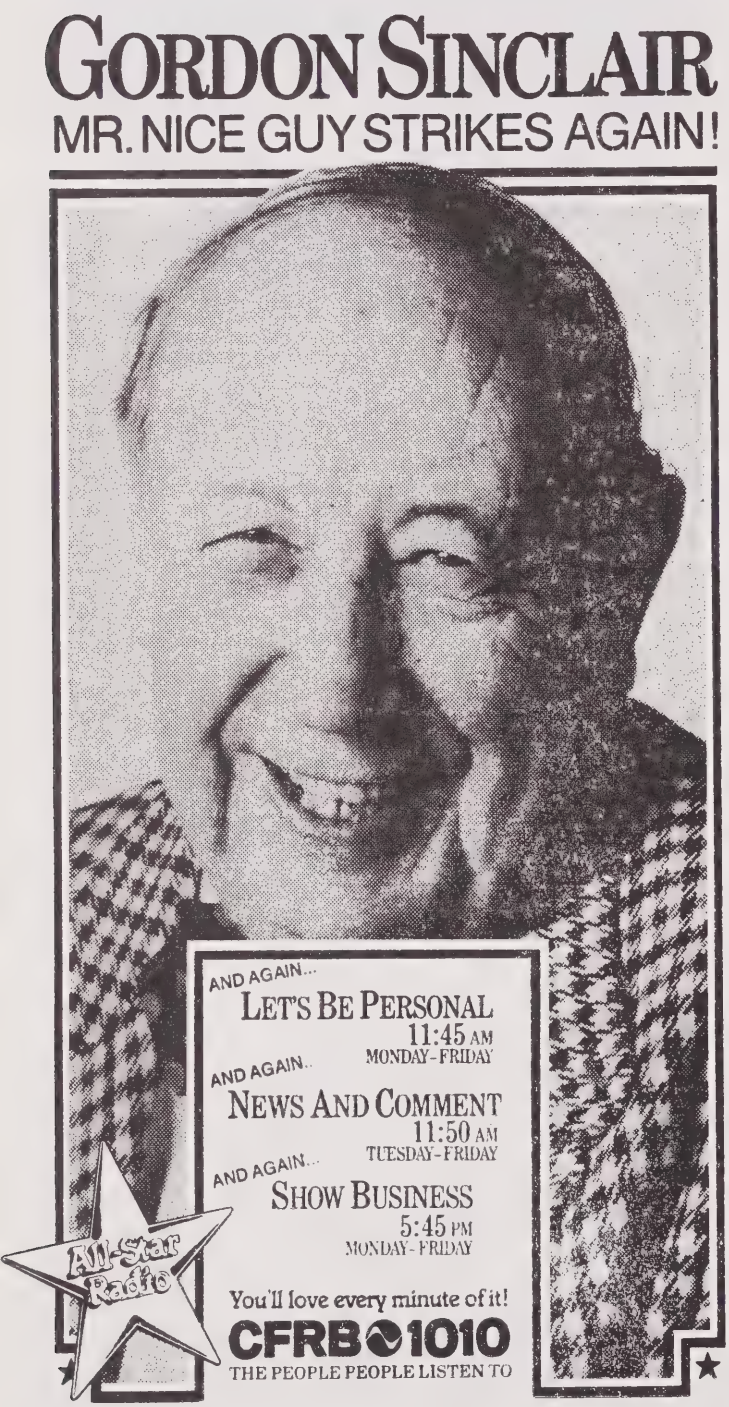
Dubious Award

Nominated by Angela Kim



In view of the recent influx of Vietnamese refugees, it is not surprising that many groups have sprung up to speak out against the mass immigration of the boat people. *The Asianadian* could have given this issue's Dubious Award to such groups as the NCC (National Citizens' Coalition), whose distorted "facts" regarding the Vietnamese/Chinese people, and Asians in general, are damaging to the image of Asians in Canada. However, it is against the spirit of this column to recognize such "serious" contenders. Awarding them the "dubiousness" would have been letting them off easy. Institutional racism is deeply entrenched behind NCC's facade of gross misinterpretations of facts and false reasoning. They must be firmly contested lest it lead to the further perpetuation of racist sentiments.

No problem here with Gordon Sinclair. Mr. Sinclair, a two-bit radio personality and pseudo-journalist with Toronto's CFRB (1010 on your dial!) decided one day to spew forth his views on "The Suitability and Compatibility of Vietnamese Refugees with the Great Canadian Ethnic Mosaic". (Not his title, but close enough!) Thus, over luncheon, one fine summer day, thousands of listeners were treated to a dose of Sinclair's 'thesis' with their spinach salad. A very sour dressing indeed.

Yes, Mr. Sinclair, we agree that Canada's climate is too harsh and cold for the new-arrivals; no, we do not agree that Vietnamese refugees would be better off staying in their part of the world. Have a little faith, Gord, if the Vietnamese survived through monsoons, napalms and South China Sea pirates, I am sure that they will be just fine this winter in Saskatoon. Thank you.

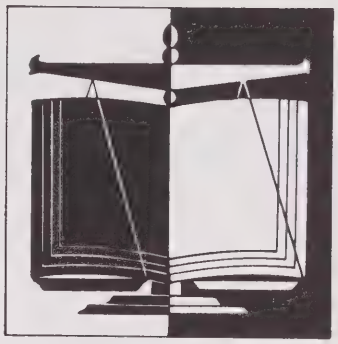
Yes, we agree that it may be quite a cultural incompatibility to be eating rice with chopsticks next to a McDonald's hamburger joint. However, one might find the sight of a grown man in a plaid skirt, in the middle of winter, even more incongruous. Surely, our Quebecois friends would find it strange. So what kind of cultural compatibility are we talking about here?

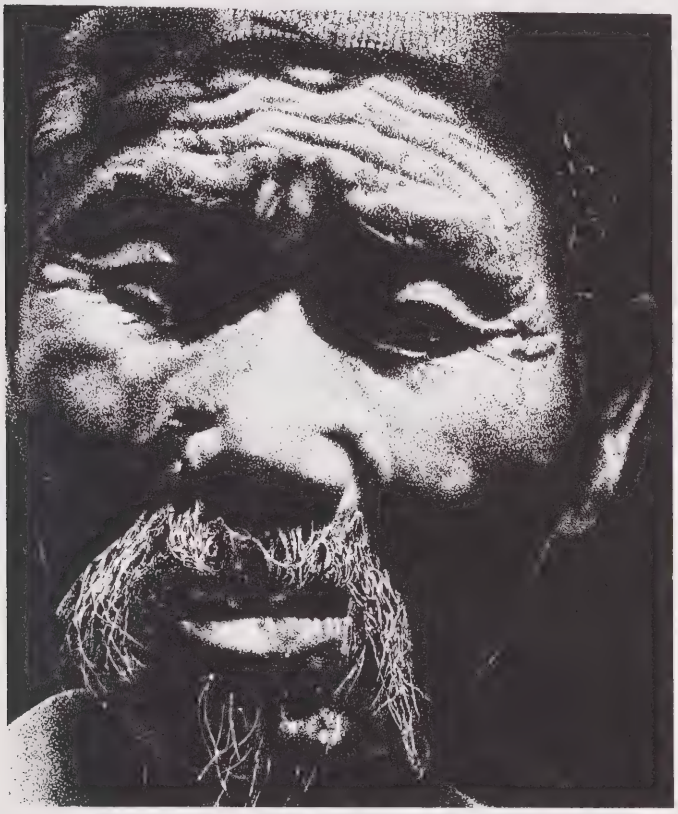
Human beings, being what they are, are most capable in adapting to new environments. Witness the many *south* Chinese labourers, who had never seen snow in their lives, toiling in the severe winter of the Prairies in the 1860's, just so that the Canadian Pacific Railroad could have its way. After all, how else do you suspect that the early immigrants from England survived in such a hostile Wild West inhabited by *native* Canadians?

Yes, Mr. Nice Guy, the awards committee believes that you justifiably deserve this Dubious Award for your flimsy, ethnocentric arguments. Congratulations!

-C.K.

Reviews





CHOP-SUEYED AGAIN !

"Bamboo, Lions and Dragons" produced by John Taylor and Jennifer Torrent, directed by Rich Patton, National Film Board of Canada.

What should one expect from a National Film Board film on Vancouver's Chinese community?

How about a perpetuation of the old stereotypes of our pioneer ancestors as opium dealers, gambling den owners, and molesters of white women? No? Then how about new stereotypes like the bright over-achieving student with his successful entrepreneurial father? (And did you know that any Chinese can phone up any other Chinese in North America with the same last name and presto he's got a business partner -- just like that!)

Still negative? Then how about a shot of a Chinese youth in a yellow Trans-Am while a narrator natters on about the 'yellow-peril' (get it?).

Well, put all these clichés (and a few hundred more) together, along with some tasteless references to 'Chinamen', 'Japs', and 'Red Chinese' and you end up with a complete waste of four years' work and $100,000 of tax-payers' money, not to mention an insult to every Chinese conscious of who he/she is.

The message that emerges out of "Bamboo, Lions and Dragons" (god, even the title is a cliché), the NFB's latest take-off on the Chinese community is that:

a) the early Chinese immigrants were sinister and strange
b) it was natural for whites to fear and loathe them (imagine whites started calling Chinese the yellow peril just because 'there were so many of them')
c) exposure to western society has finally transformed the Chinese into not-so-perfect but perfectly acceptable copies of white folks (to the point where they are now embarassed by the 'Chineseness' of other Chinese)
d) the typical third generation Chinese Canadian owns a 40-foot yacht
e) all immigrants from Hong Kong these days are professionals or merchants (which you must admit is a lot better than peasants)
f) still, you can't be too careful, there's still those nasty 'Red' Chinese cruising into the harbour sometimes (let's not forget where they come from).

Rick Patton's moral contortions in attempting to show Chinese Canadian history without coming to grips with the white racism that was an intrinsic and indelible part of that history has only produced a story knotted with clichés -- stereotypes presenting Chinese Canadians as how whites have always perceived us (and as how many obviously still do).

But to ignore historical facts and to present only the narrow view of Chinese Canadians that whites feel comfortable with only shows the film's utter contempt for its subject. That contempt was made more evident when it was revealed that the script had been written by an NFB hack from Montreal who was parachuted into town for a few weeks for the purpose. Evidently the NFB felt that no one in Vancouver -- much less its Chinese Canadian community - was qualified to write a story about that community.

Though director Patton was quick to point out at the premiere that this film does not claim to be the definitive film on the Chinese community of Vancouver, the main danger of this film is that because such films are not produced by the NFB more than once or twice a decade, "Bamboo, Lions and Dragons" will be received by viewers exactly as disclaimed, however undeserving it may be.

This is a dangerously misleading film which invites whites to continue to stereotype Chinese Canadians or even to rationalize past racism. Even worse, this film could distort the self-image of young Chinese Canadian viewers by conning them into stereotyping themselves of their race, and alienating them from their cultural heritage. It is exactly the kind of film which should never be shown to impressionable young children.

But the distortions, inaccuracies and bad taste exhibited by this film make one wonder, just who are the NFB anyway? What right does a totalitarian body of self-perpetuating media bureaucrats have to set itself up as the czar of Canadian culture? What right do they have to dictate to other Canadians what their culture and history are?

It is high time the National Film Board of Canada was democratized so that it would have to accept direct input from the communities that it attempted to represent on film, rather than merely exploiting them as camera fodder.

If the professional culture vultures of the NFB really are interested in making credible films about Canada's ethnic minorities, they should invite more meaningful (not tokenistic) participation from the talent that already exists within those communities.

If, on the other hand, they feel they can ignore those communities while spreading lies and distortions about them, then clearly some changes need to be made in the NFB bureaucracy itself.

- SEAN GUNN & PAT CHEN

This review originally appeared in Mainstream, *Vol. 1, No. 1, August 1979. Reprinted by permission from the authors. See 'Community News' for an update on the NFB film controversy.*

"The World's Children" Series, executive director - David Springbett, producer - Heather MacAndrew, Asterisk Film & Videotape Productions Ltd.

"The World's Children" is a series of six short documentary films about children in developing countries. Each of the films portrays a typical day in the life of an individual child who lives with his family in a village setting. The films show how children from various backgrounds and parts of the world live, and how their lives are similar, yet different.

Throughout the films, we see the child at home and school, at work and play, with other children, with the family. As well, we see the close cooperation and sharing of family members in their daily meal preparation, which is often quite complex and varied. We are also given a glimpse of how the villagers interact with one another -- at a wedding procession, at a house-raising, and at planting time.

The films range from ten to thirteen minutes long. Four of them portray children from Asian lands: "With Yau Kai in Hong Kong", "With Sylvia in the Philippines", "With Nang and Nakorn in Thailand", and "With Bekus in Nepal". The remaining two films are about South American children. These films are neither judgemental nor moralistic. The stories speak for themselves.

Yau Kai lives aboard a small sampan in a floating village near the New Territories of Hong Kong. Far from the city's busy centre, he helps his family earn their income by fishing and managing their tiny fish farm in pens beneath their floating dock.

Sylvia lives in a village in the lush Philippine island of Luzon. We see her going to school, picking and sorting the vegetables that she and her mother will take to the 3 a.m. market, and beating the laundry on the stones of a nearby stream.

Nang and Nakorn live with their father in the village of Don May. It is the dry season and we see them help their father and the villagers erect a typical Thai house on stilts.

Bekus lives in the foothills of the beautiful Himalayas. To get to school, he must cross a deep gorge with rapids. He accomplishes this by climbing into a wire basket attached to a pulley on a rope strung across the river. He then grabs the rope and pulls himself along hand over hand until he reaches the other side.

The series, aimed at a North American audience of ten to fourteen year-olds, was created to foster an awareness and better understanding of the life-styles of children in the Third World. The films have a strong international development bias. Each of the children portrayed lives in an area that is receiving some sort of outside aid. Because of this, there is a clear message of hope and optimism, that the children's lives will be bettered through the introduction of cash crops, varied farming techniques, co-operative mills, etc.

There is also, perhaps, the concern that the films may have been romanticized from a western viewpoint, no matter how inadvertently. Village life in the Third World is seen to be quaint, primitive, serene... exotic. We see no evidence of the ravages of war, starvation, malnutrition or disease that destroy the lives of thousands of Third World inhabitants every year. Thus we may wonder how accurate a picture of daily life in Asia we are actually getting.

In view of the above considerations, what significance do these films have for Asian Canadians? The films present sympathetic portraits of the lives of their young stars. We see that they are happy, close to their families, play a necessary role in the sustenance of the family unit. Unlike their western counterparts, the children in these films never have reason to doubt that they truly 'belong' to their society. The films provide an opportunity for Asian Canadian children to see their roots, especially if they were born and/or raised here. They may identify more closely with their brothers, sisters, and cousins in Asia. Although their life-styles may be quite different, they are given a glimpse of what their lives might have been if their parents or grandparents had not come to this country. They are also given insight into the backgrounds of their ancestors. Even if they cannot speak the same language, they are part of the Asian heritage.

- DIANE YIP

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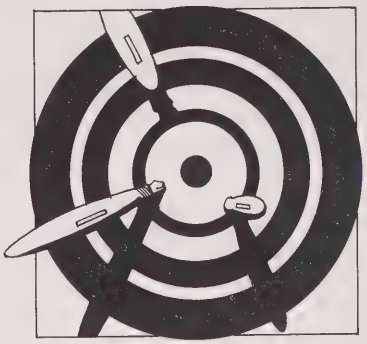


As a member of a minority group in Canada, I was not surprised by the blatant racist message of the National Citizens Coalition (NCC), published in the *Globe and Mail*, September 12, 1979, to incite public hysteria against the ethnic Chinese. It is not difficult to understand why fictitious immigration figures of astronomical proportions were put forward to oppose the influx of the Chinese immigrants to this country. Such propaganda techniques are borrowed from Adolf Hitler.

It is not my intention to counter NCC's arguments, one by one with facts and figures, because that would only give the NCC credibility as an organization . Persons like Dr. Joseph Wong of the Action Committee for Southeast Asian Refugees are better at it. Dr. Wong has clearly shown that if Kim Abbot's arithmetic is correct, the ethnic Chinese population of 32,528 in Canada in 1952 would have been 24 billion (six times the total population of the world) by 1976. At present, there are approximately 380,000 Chinese in the total Canadian population of 24 million. At the same time, I am refraining from going into an elaborate discussion of why Kim Abbot, a self-styled critique of the Chinese immigrants, kept silent about the massive immigration of 37,000 Hungarians in 1957--which occurred during his tenure as an officer of the Immigration Department.

The point I am trying to make is whether it is worthwhile to even talk to people like Mr. Abbot or groups like the NCC on sensitive questions such as the Canadian immigration policy. Does it make any sense to try to reason with people and organizations that, by their own admission, are bent on maintaining a 'white Canada'. Is it not yet clear what these persons or groups really stand for? We all know the answer: "A WHITE CANADA FOREVER" with a marginal population of other "shades" to do the menial, unattractive work in Canada.

NCC's stance is nothing more than conventional racism. I would like to address myself to those aspects of the problem which remain hidden from the public view.

The Canadian democratic system purports to serve the people of Canada regardless of their race, colour, sex, or national origin. Unfortunately the system does not live up to avowed aims. It is generally found that a small segment of the population, by virtue of its social position, is able to mould and influence national opinion to a significant degree. This is primarily accomplished through the news media; that is, newspapers, radio and television. It does not matter whether these news companies are public or private. Both kinds are still dominated by powerful groups with vested interests. The system has turned mass media into a commodity. The advertisement which was put in the *Globe and Mail* by the NCC is an extreme example of how the power to influence and mould opinion can be purchased by a group with enough money.

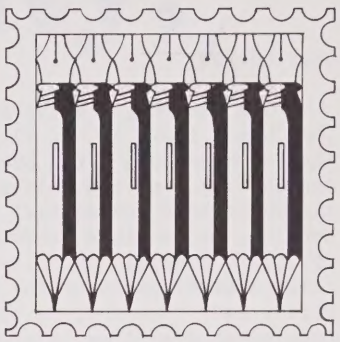
The NCC advertisement, however, has revealed another dimension to Canadian democracy. People like Kim Abbott in his capacity as Senior Advisor to the Ontario Economic Council and Director of Canadian Immigration Services are directly responsible for the formulation and execution of government policy. The policies they implement have far reaching consequences, affecting all Canadians in their day to day lives. The ramifications extend to cultural, judicial and social spheres. One wonders how much faith we can have in these people who profess to be the champions of liberty, social equality and justice. Thus there is a credibility gap in the Canadian system. Conversely, the regime of South Africa openly identifies itself with partisian values, clearly expressing its position on racial policy. Kim Abbott's letter which was run as an ad by the NCC is an example of how one influential individual's racist views can be used to promote the growth of institutional racism.

Immigration Canada and the Ministry of External Affairs are still jubilantly vocal about championing the cause of the 'boat people'. Indeed I feel I must congratulate the Canadian government for extending a helping hand to the refugees of Vietnam. I also admire the efforts of the private sector in sponsoring the 'boat people'. Yet I must admit to having mixed feelings about the government's efforts. I do not doubt the good intentions of the Canadian government. Perhaps it has even done more good than other countries such as Germany, Australia, France and the U.S.S.R. But to what extent was this 'act of humanitarianism' only undertaken because of international pressure to save the Vietnamese refugees?

We should also not forget Canada's activities during the Vietnamese War and the contribution of major companies such as Dow Chemical of Canada which was one of the principal suppliers of Napalm B (a major ingredient in the production of the Napalm bomb). Taking in the 'boat people' should not be viewed as an act of humanitarianism and generosity on the part of the Canadian government. Rather is it not a necessary rectification of the many moral wrongs committed against the people of Vietnam?

- PUSHPAL BASU

Letters



Dear Editor:

I was very impressed with your last issue (Vol. 2, No. 1). It was interesting and substantial. I especially enjoyed the inclusion of Gerald Chan's very sensitively written article "Out of the Shadows".

There is a dearth of information on homosexuality in the Asian community. There aren't enough articles written on personal experiences, social realities or analysis of oppression of Asian gays. Gerald Chan tries to accomodate all of these. However, in his effort to be comprehensive in so few pages, some of his conclusions are misleading and hasty.

He draws a picture of an ancient Chinese society free of vicious homophobia. This is juxtaposed with an image of a contemporary Asia buckled under with sexual repression. He traces this change to the spread of Judeo Christian morals and over-population leading to totalitarianism.

First of all, I do not think this characterization of history is accurate. Homosexuality is a Western concept and phenomenon emerging in the late 1800's. Same-sex relationships have always existed and exist in every known society today. The former connotes an exclusive sexual preference and the organization of one's life around it. Gerald Chan and I are "homosexuals". On the other hand the same-sex relationships of classical Greece, the Middle-East and much of pre-colonial Asia did not define itself outside mainstream social organization, so that in different circumstances or periods of one's life one might be *expected* to have sex with either the opposite or one's own sex.

As for contemporary Asia and its apparent puritanism, one has to be careful to analyze each situation distinctly and concretely. Control of overpopulation might more easily suggest an encouragement of homosexuality than it would its ruthless suppression. Also, the Judeo-Christian ethic has indeed influenced Asian thought through contact with imperialism. But that is only an ideology through which oppression takes place, it does not account for the source of that oppression, for which there is not yet a true materialist analysis.

Further on in the article Gerald cites our own self-oppression and homophobic familial pressures within Asian communities as factors keeping us in the closet. But there are other social and especially legal consequences to coming out. Until April 1978 one could be deported or refused entry for being gay. Since gays are not protected under the Human Rights Code we can legally be refused housing, employment or even admittance to a shop or restaurant.

Finally, Gerald talks about the white middle-class make-up of the gay movement and continues with instances of racism in the gay community at large. These are both true. The gay movement is a mass movement and like the black or women's movement it has both progressive and conservative members. However, the leadership of the movement has consistently taken a progressive stance on issues of race. As well, in the U.S., third world gays have played a more important role.

Homosexuality is a very important issue to raise in the Asian community, especially at this time when both gays and immigrants are under attack by police and the Right. *Asianadian* has made a commendable first step to overcome the barriers that keep us divided and weak. Unity in the face of these attacks is our strongest defence.

Richard Fung
Toronto, Ontario

Dear Editor:

There was a major error in the published version of my article, "Out of the Shadows", in your magazine's sexuality issue (Vol. 2, No. 1). On page 11, the ending sentence of the last paragraph should read, "the only Asian I know of who tried to do so (coming out to his parents) was called 'half-dead' and subsequently disowned by his aging mother", rather than "almost drowned by his aging mother". Other than that, the article was rather faithfully reproduced.

I would like to thank *The Asianadian* for trying to speak out for all Asian Canadians. It is not possible for non-Oriental Canadians to understand and respect us, unless such relationships are already established among ourselves in the first place. *The Asianadian* helps to examine and delineate our diverse experience and ideas.

Gerald Chan
Toronto, Ontario

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Dear Editor:

Gao Wenxiong's article, "Hamilton: The Chinatown That Died" (Vol. 1, No. 2), places an important emphasis on an area often overlooked in ethnic research, i.e., on the role of local governments in shaping ethnic residential patterns. In Hamilton, Wenxiong argues that "through restrictive by-laws and arbitrary control, the city government inhibited the natural development of the Chinese business-residential area". However, it can be argued that such government practices, although intentionally racist, did also inhibit the 'ghettoization' of the Chinese in the work place (i.e., the laundry and food business) and place of residence. Ironically, there had been great pressures to restrict the residential mobility of the "Chinese, Italian or any person of a coloured race." (*A historical document attached - Ed.*) This situation continued into the 1950's. Nonetheless, implicit in Wenxiong's article is an important question researchers must deal with when studying ethnic areas -- are these areas really communities or are they simply ghettos?

Leo Cellini
Researcher
The Multicultural History Society of Ontario
Hamilton, Ontario

Dear Editor:

I would like to personally commend you on your latest issue on Sexuality! Keep up the good work, as our community needs such in-depth looks at controversial issues...

Sean Gunn
Vancouver, B.C.

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